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*Works wrought through Faith a Condition
of our Justification.*

A
S E R M O N

Preached before the
UNIVERSITY of OXFORD,

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BY GEORGE HORNE, B.D.

JAMES II. 24.

You see then, how that by works a man is justified, and not by faith only.

WAS a disciple of the holy Jesus permitted to carve his own lot, and to chuse his employment in the world, he would doubtless wish to pass his days, without strife and contention, in the pleasing task of contemplating the love and setting forth the praises of his divine Lord and master. But this is a felicity reserved for us in a better world, and shall be given to them for whom it is prepared, when the church shall pass out of her militant into her triumphant state. At present she is in an enemy's country : there is *a noise of war* continually in the camp ; and every man must have his *sword upon his thigh, because of fear in the night* : every minister of the gospel must be armed with the *sword of the spirit*, which is *the word of God*, to combat every error, and put every heresy to flight, that may other-

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wife take the advantage of those seasons when the church is least upon her guard, to assault and hurt the faith. It has indeed been a maxim sometimes laid down, that false opinions, if let alone, will die of themselves. But surely, the gospel and experience teach us another lesson. If *men sleep* while the *tares* are *sown*, it will cost them many waking hours to root them up when they are grown, besides the great danger there is of rooting up the *wheat* complicated and intangled with them at the same time. And if the master of the house should think it needless to extinguish a fire already kindled and insinuating itself among the beams that compose and support the edifice, he may soon be seen bewailing his unpardonable negligence over its ruins. Should it be asked, who are the proper persons to defend the faith, when it is attacked from time to time, and to state the Christian doctrines aright, as often as they are in divers manners misunderstood and perverted; the answer is obvious — They who by the liberality of founders and benefactors are separated from the cares and concerns of the world, that they may attend without distraction upon this very thing, and see, *nequid detrimenti ecclesia capiat*.

The

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The *solifidian*, or *antinomian* heresy, which asserts, “that man is justified by faith without “works,” and which took it’s rise from a misunderstanding and perversion of some passages in St. *Paul*’s epistle to the *Romans*, was one of the first that disturbed the Christian church; insomuch that St. *Augustin* says, that not only the epistle of St. *James*, but likewise those of St. *Peter*, St. *John*, and St. *Jude* were written to guard the faithful against it’s pernicious influences. His words are — *Contra eam maxime dirigunt intentionem, ut vehementer astruant, fidem sine operibus nihil prodesse.*¹ Many have been the heresies since, in the composition of which this opinion has been a prime ingredient. But it was in all it’s glory in the last century, and had taken possession of the theological chair in this university, when the incomparably learned Bishop *Bull* entered the lists against it, and encountring it’s ablest champions, gave it a total defeat in that palmary work, the *Harmonia Apostolica*, with it’s defences, styled by Dr. *Grabe*, *the triumph of the church of England.*² But as heresies make their periodical revolutions in the church, like comets in the heavens, to shed a baleful in-

¹ Aug. de Fid. & Op. Cap. 14.

² *Nelson’s Life of Bishop Bull*, p. 235.

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fluence on all about them, the time seems to be coming when *antinomianism* is to be again rampant among us. And what wonder that this or any other heresy should be introduced and propagated, if men, instead of having recourse to the catholic doctors of the ancient church, and to such of our divines as have trodden in their steps, will extract their theology from the latest and lowest of the modern sectaries, thus beginning where they should end; if, instead of drawing *living water* for the use of the sanctuary from the fresh springs of primitive antiquity, they take up with such as comes to them at second or third hand from the lake of *Geneva*: if the spirit of a *Cyprian* exerted in the maintenance of the *vigor Episcopatus* and the constitution of the church be accounted for *bigotry* and *narrowness*; and *Clement* and *Ignatius* pass for but very moderate divines, when compared with the *new lights* of the *tabernacle* and *foundation*. Should this method of studying divinity prevail to the exclusion of the other, there will soon be neither *order* left in the *church*, nor *certainty* in the *faith*.

It is by no means my design in the following discourse to endeavour to conduct you thro' all the windings and foldings of the polemical labyrinth

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labyrinth of *justification*. A matter of such importance as man's acceptance with his maker does not (blessed be God) depend upon nice scholastic subtleties, or fond enthusiastic fancies. It may be settled in a short and easy way, by such plain declarations of scripture as holy men of old were wont to direct themselves by, in those happy times, when no one was accounted a *believer* who was not *virtuous*, and when *faith* and a *good life* were synonymous terms. "Alas (saith Bishop *Taylor*) the niceties of a spruce understanding, and the curious nothings of useless speculation, and all the opinions of men that make the divisions of heart, and do nothing else, cannot bring us one drop of comfort in the day of tribulation, and therefore are no parts of the strength of faith: nay, when a man begins truly to fear God, and is in the agonies of mortification, all these new nothings and curiosities will lye neglected by, as baubles do by children when they are deadly sick, But that only is *faith*, which makes us to love God, to do his will, to suffer his impositions, to trust his promises, to see thro' a cloud, to overcome the world, to resist the devil, to stand in the day of trial, and to be comforted

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“forted in all our sorrows.”¹ The proposition therefore which I shall undertake to prove, or rather to collect and set before you in one point of view the arguments by which learned men, and particularly the author of the *Harmonia*, have irrefragably proved it, is that evidently contained in the words of St. James now read to you, viz. that works wrought thro’ faith are a necessary condition of our justification. *You see then how that by works a man is justified, and not by faith only.*

I call works a necessary *condition* of our justification, because most certain it is, that the only *meritorious cause* thereof is the satisfaction of our Lord and Saviour Jesus Christ, who alone by his most precious blood shed upon the cross hath obtained for us remission of sins, and eternal life. But in the gospel covenant, to which we are now admitted by baptism, faith and works are the *conditions*, to the performance of which thro’ the power of his grace God has annexed the promises of redemption, and without the performance of which a right to those promises can neither be acquired, nor preserved. That faith is such a necessary condition, all Christians are agreed.

¹ Bp. Taylor’s Sermon styled *Fides formata*, printed in the folio edition of his Sermons. P. 43.

That

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That works are so likewise I shall prove — from scripture *testimonies*; from scripture *examples*; from the nature of *faith*; from the nature of *justification*; and from the process at the *day of judgment*: after which I shall shew from St. *Paul's* own words, that he preaches the very same doctrine with St. *James*; and close the whole with the state of that doctrine given by Bishop *Bull* in the noble confession of his faith in this particular, made by him when on his death bed.

And *first*, That works are a necessary condition of our justification may be proved from plain and express *testimonies* of holy scripture. For thus God by the prophet *Isaiab* enjoins his rebellious people to *cease to do evil, and learn to do well*, and then promises that *tho' their past sins were as scarlet, they should be white as snow.*¹ Here, *remission of sins thro' the redeemer* is the gift on God's part; *ceasing to do evil and learning to do well* are the conditions on man's part. In the same manner the prophet *Ezekiel* informs the sinner, to his great and endless comfort, that if he will *turn from his evil ways, and make restitution, and walk in the statutes of life*, then *all his sins that he has sinned shall not be once mentioned.*²

¹ *Isai.* i. 16.

² *Ezek.* xxxiii. 14.

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Our Lord in the gospel calls all sinners to him, that they may *find rest to their souls* in the arms of his mercy forgiving them their trespasses; but then it is upon *condition* that they *take his yoke*, i. e. his law, *upon them, and learn of him*, and *follow him*, as his disciples, in word and deed. *Ye are my friends*, says he in another place, *if ye do whatsoever I command you.*¹ Agreeably hereto it is declared by St. Peter, *that in every nation he that feareth God and worketh righteousness is accepted of him.*² And St. John in like manner instructs us, that *if we walk in light, as God is in the light, then have we communion with him, and the blood of Jesus Christ his son cleanseth us from all sin.*³ And again — *Let no man deceive you*; there is therefore some *danger* of our being deceived in this point; *he that doeth righteousness is righteous.*⁴ And these testimonies may suffice for the necessity of works in *general*, as a condition of our justification.

But we must not, upon this occasion, forget those scriptures which insist upon the necessity of the great work of *repentance* in particular for that purpose. To call men from time to time to repentance was a part of the

¹ John xv. 14.

² Acts x. 34.

³ 1 John i. 7.

⁴ Ibid. viii. 3.

employ-

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employment of the prophets until *John*, who thus began his preaching — *Repent, for the kingdom of heaven is at hand*; ¹ *bring forth fruits meet for repentance*; ² i. e. in the language of *St. Paul*, *do works meet for repentance*.³ When *Jesus* himself began to preach, it was in these words, *Repent, and believe the gospel*.⁴ With him accordeth the Apostle *St. Peter* in his first sermon to the *Jews* on the day of *Pentecost*, *Repent, and be baptized, every one of you, for the remission of sins*.⁵ And again, in another sermon afterwards — *Repent, and be converted, that your sins may be blotted out*; ⁶ i. e. that you may be justified. Nor is repentance a single work, but a complication of many, comprehending under it, if it be genuine and sincere, the following particulars; viz. a true sorrow and deep compunction of heart for sins past; an humiliation under the righteous hand of God; an hatred and detestation of sin; an unreserved confession of it; an earnest and importunate solicitation for the divine grace and mercy; the fear and love of God; a ceasing from evil, and the occasions that may lead to it; a firm purpose of new obedience; restitution of what hath been unjustly gotten; forgive-

¹ *Matt.* III. 2.

² *Ibid.* v. 8.

³ *Acts* XXVI. 20.

⁴ *Mark* I. 15.

⁵ *Acts* II. 38.

⁶ *Ibid.* XIII. 19.

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ness of all them who may have trespassed against us ; and lastly, works of *beneficence* and *charity*. These are the plain and easy diagnostics of a true repentance, as that is the best evidence of a man's being an object of the divine mercy, and in the right way to justification.

A *second* argument to prove that works are a necessary condition of our justification may be deduced from the *examples* of holy men of old who were so justified. Of these illustrious worthies we have a long list in the XIth chapter of the epistle to the *Hebrews*. Here let us learn what justifying faith is, by seeing what it was and what it did in those heroes of the ancient church proposed to us by the apostle for our imitation. By faith *Abel* offered a sacrifice in *obedience* to the institution of God ; *Noah* built an ark ; *Abraham* left his country, and kindred, and offered up all that was near and dear to him ; *Moses* rejected all the pleasures and honours of the court of *Egypt*, and chose to have his part and portion with the oppressed and afflicted church ; and so of the rest : by faith they overcame the world, vanquished all the affections of the flesh when they stood in the way of duty, manfully resisted the devil, and lived and died in the love of God and
their

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their neighbour. They fought a good fight, they finished their course, they kept the faith, by making it a constant principle of action, and maintaining good works, without which they had assuredly fallen short of the inheritance. In a word, *thro' faith*, as faith the apostle, *they wrought righteousness*, and therefore *obtained the promises*:¹ And if it be true, as most true it is, that without *faith* they had never wrought righteousness, it is equally true, that without *working righteousness thro' faith* they had never obtained the promises.

The example that bids the fairest for justification by faith without works is that of the thief upon the cross. But a nearer inspection will soon convince us, that even in that instance, singular as it was, faith came attended by her handmaids, *repentance*, *piety*, and *charity*. For first, without compulsion he made a full confession of his own guilt, and his Saviour's innocence — *we receive the due reward of our deeds, but this man hath done nothing amiss*. 2dly, He made an open profession of his faith in Jesus as the Messiah, the king of *Israel*, when he hung naked on the cross, mocked and derided by the *Jews*, and forsaken of all, as an outcast of heaven and earth.

¹ Heb. xi. 33.

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3dly, He *prayed* to him in that character — *Lord, remember me, when thou comest into thy kingdom.* And lastly, his charity *reproved* and endeavoured to effect the *conversion* of his fellow sufferer — *Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly, &c.* There is a passage upon the subject in one of the fathers so extremely beautiful and apposite to the present purpose, that I cannot help translating it — “The penitent thief performs many offices of religion at the same time. He *believes*, he *fears*, he feels *compunction*, and *repents*; he *confesses*, and *preaches*; he *loves*, he *trusts*, and he *prays*. He is enlightened by *faith*, subdued by *fear*, softened by *compunction*, shaken by *repentance*, purged by *confession*, he is zealous in his *preaching*, and enlarged in his *charity*, he hopes thro’ *confidence*, and obtains by *prayer*.”¹ Never surely did man perform so much in so short a time! And if he was not justified by faith *alone*, where shall we find an example of one who was? But

¹ Multa simul pietatis officia complectitur. Credit, timet, compungitur, et pœnitet; confitetur et prædicat; amat, confidit, et orat. Fide illuminatur, timore subditur, compunctione mollitur, pœnitentiâ concutitur, confessione purgatur, prædicatione zelatur, dilectione dilatatur, confidentiâ sperat, oratione impetrat. *Arnold, de ultimis septem verbis Domini.*

Thir dly,

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Thirdly, if we consider the nature of *faith*, it will appear to be impossible that anyman should be justified by that *alone*. For if faith can of itself avail to justification, it must be either as it is an *assent* to the gospel truths, or a *reliance* on the gospel promises; for I know of no other notion of faith besides these two. Now that faith as an *assent* to the truths of the gospel cannot justify, is agreed on all hands; else were the devils justified, whose faith, or belief of the truths relating to him who is to be their judge, makes them *tremble*, which is more than it does to many who profess to have it. And then, as to faith as a *reliance* on the gospel promises, those promises being *conditional*, every reliance must be a delusion which is not founded upon a conscience witnessing the performance of the conditions; and a reliance that is so founded is the result of *works* wrought thro' faith. It undeniably follows therefore, that faith cannot *justify* but as it *worketh by love*; and consequently, that *works* are a necessary *condition* of our *justification*.

The same proposition may be evinced, *fourthly*, from the nature of *justification*, which, being a *forensic* term, implies a prisoner at the bar, a law by which he is to be tried, a witness

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witness to accuse him, and a judge to pass sentence. Thus, in the case before us, the prisoner at the bar is man; the law by which he is to be tried is not the law of *Moses*, exacting a perfect and sinless obedience, but that of *Christ*, requiring repentance and faith with their proper fruits; the witness is conscience; the judge is *Christ*. Now, no one can be *justified*, unless he be *absolved* by that law by which he is tried; nor can he be *absolved* by a law, unless he has *fulfilled* it. Indeed, were we to be tried by a law requiring perfect obedience, it is certain no flesh could be justified by it, no man being able to fulfil it. But as we are to be tried by a law requiring repentance and faith, with their proper fruits, which now, thro' the blood of *Christ*, are accepted and *counted for righteousness*, it most certainly follows, that works, *gospel* works, works of *repentance* and *faith*, are necessary conditions of our justification, and that we cannot be justified without them. This consequence cannot be evaded, but by supposing that the gospel is entirely made up of *promises*, without any *precepts*, to the observance of which thro' faith those promises are annexed; a supposition surely that can be made by no
man

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man that has ever read the seven first chapters of *St. Matthew's* gospel.

The *fifth* and last argument to prove that works are a necessary condition of our justification, is drawn from the method of God's proceeding at the day of judgment, as the manner of our being justified will be best seen by the manner in which we are declared to be so at that day. Now, how often is it said in the *new* testament, that God shall judge every man according to his *works*, and that *not the hearers* or bare *believers* of the *gospel* any more than of the *law* shall be accounted *just before* God? *We must all stand*, saith the apostle, *before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*¹ Our Lord, warning men against foolish talking, because of every idle word they must give account in the day of judgment, subjoins — *for by thy words thou shalt be justified, and by thy words thou shalt be condemned.*² And elsewhere he foretells his second advent in these words — *The son of man shall come in the glory of his Father with his holy angels, and then shall he reward every man according to his works.* And some of the last words delivered by him to

¹ 2 Cor. v. 10.

² Matt. xii. 36.

³ Ibid. xvi. 27.

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his church after his ascension by the ministration of the well beloved *John*, are these which follow — *Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.* But above all, that celebrated passage, *Matt. xxv.* where the process of the last day is described, should be engraved as with the point of a diamond on the tables of our hearts for ever. There we hear the judge from his glorious throne, before which all nations are assembled to receive their final doom, declaring some to be justified and accepted, because their faith had wrought works of love to him in his poor brethren and members ; and others, because their faith had not wrought those works, to be condemned and everlastingly rejected. *Then shall the king say unto them on his right hand, come ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world. FOR I was an hungry, and ye gave me meat : I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. — Then shall he say also unto them on his left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels. FOR*

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I was an hungred, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not. If therefore works wrought thro' faith are the ground of the sentence past upon us at the day of judgment, then are they a necessary condition of our justification, of which that sentence is declarative.

Thus plainly doth it appear from scripture testimonies, from scripture examples, from the nature of *faith*, from the nature of *justification*, and from the process of the *last day*, that *by works a man is justified, and not by faith only.* Marvellous would it be if, after this, we should find the great apostle of the *Gentiles* preaching a contrary doctrine. But having made our ground good thus far, we shall easily be able, by a short state of that case, to shew that he doth not, but harmonizeth in every respect with his brother apostle.

In the three first chapters of the epistle to the *Romans*, St. Paul undertakes to demonstrate that all who would be saved, whether *Jews* or *Gentiles*, must have recourse to the gospel of Christ. To evince the necessity of their so doing, he begins with convicting the whole world of sin. In the first chapter he

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prefers a bill of indictment against the *Gentiles*, setting before them their abominable sins against God, their neighbours, and their own souls and bodies; their idolatry, and their iniquity. But as the *Jew* was always ready to thank God that he was not as the *Gentiles* were, as living under a perfect law given him by God himself immediately from heaven, *St. Paul* in the second chapter takes down his pride, by telling him, that the perfection of a law could not be matter of glory, but of shame and condemnation to the transgressors of it; and that this was so notoriously the case of the *Jews*, that through their breaking the law, in which they foolishly made their boast, the lawgiver was dishonoured, and the name of God blasphemed even among the *Gentiles* on that account. Having thus *proved both Jew and Gentile to be under sin*, having *stopped every mouth* by shewing *all the world to be guilty* and obnoxious to the judgment of God, the Apostle makes his inference in the third chapter — *Therefore by the deeds of the law there shall no flesh be justified in his sight*; plainly, because all flesh having transgressed the law, all flesh is condemned by it, and therefore men must go elsewhere for justification. *St. Paul* tells them,
whither

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whither they are to go in the following glorious state of that doctrine according to the gospel — *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace, thro' the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation, thro' faith in his blood, to declare his righteousness, for the remission of sins that are past, thro' the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and yet the justifier of him that believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. From these premises the apostle now draws his great conclusion — Therefore we conclude that a man is justified by faith, without the deeds of the law. Out of these last words arise two questions, which being answered, every difficulty will vanish, and the great truth witnessed both by St. Paul and St. James shine forth without a cloud. The questions are these. First, what are the *works* here excluded by St. Paul, as unnecessary to justification? Secondly, what is*

is

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is the *faith* to which justification is attributed?

With regard to the first, what are the works here excluded by *St. Paul*, as unnecessary to justification? the answer is obvious. They are *heathen* and *Jewish* works, whether ceremonial, or moral, performed without the grace of Christ, and set up as meritorious; without these doubtless a man is justified, for it was the impossibility of his being justified by them, which made it necessary that justification should be the gift of God, and brought Christ from heaven to obtain it for us. That these are the works intended by the Apostle is undeniably evident from hence, that *heathens* and *carnal Jews* are the persons against whom he is here arguing. Not one word is here against *good works* wrought thro' *faith* by the *holy Ghost*, which are as necessary a condition of our justification as faith itself, and made so by this very *St. Paul*, as shall be now shewn, in answer to the

Second question, viz. what is the faith to which justification is attributed by him in this place? He shall tell us himself. In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but faith which worketh by love.

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*In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*¹

*In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but keeping the commandments of God*². Who does not see here that the *faith* to which St. Paul attributes justification, in opposition to the *deeds of the law*, is that which *worketh by love*, is the same with the *new creature*, and implies in it the *keeping the commandments of God*.

Again. *Therefore there is now no condemnation to them which are in Christ Jesus*,³ i. e. they are *justified*. But who are they? It follows — *who walk not after the flesh, but after the spirit*, i. e. who do not the *works of the flesh*, but the *works of the spirit*: doing the *works of the spirit* therefore is the condition of their justification — *If ye live after the flesh, ye shall die; but if ye thro' the spirit do mortify the deeds of the body, ye shall live.*

Once more. This same apostle, 1 Cor. XIII. 13. speaking of *faith*, tho' otherwise ever so sound and right, as disjoined from *charity*, or *love*, maketh it to be of no value — *Tho' I had all faith, and have not charity, I am nothing*. Faith therefore, all faith, faith in the highest degree avails nothing unto justification, but so

¹ Gal. VI. 16.

² 1 Cor. VII. 19.

³ Rom. VII. 1.

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far as it *worketh by love to the keeping the commandments*. The most orthodox faith may be without *charity*, and then it will be altogether unprofitable to him who hath it. But there would be no end of citing passages from *St. Paul* to this effect. Let these therefore suffice.

But what shall we say to the case of *Abraham*, of whom *St. Paul* asserts, that *he believed God, and it was counted to him for righteousness*? Why, truly, we have nothing to say, but only this, that *St. James* brings this very instance of *Abraham*, as of one who was justified by works. *Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou (and wonderful it is that there should be any one who does not see) how faith wrought with his works, and by works was faith made perfect?* And so, his works being all wrought thro' faith, the scripture was still fulfilled which faith, *Abraham believed God, and it was counted unto him for righteousness*; his faith working by love was accepted in Christ Jesus, according to the terms of that gospel which the scripture preached before unto him. Thus in this instance of the father of the faithful,

as

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as in a common centre, are the doctrines of both apostles met: One says, a man is justified by *faith working*; the other, by *working faith*; and this is really and truly all the difference there is between them. What pity then is it that so many volumes should have been written to the infinite vexation and disturbance of the church, upon the question — whether a man be justified by *faith*, OR *works*; seeing they are two essential parts of the same thing? The *body* and the *spirit* make the *man*; *faith* and *works* make the *Christian*. For as the *body without the spirit is dead*, and therefore but half the man, so *faith without works is dead also*, and therefore but half the Christian. Nor can any *son of Abraham* be justified otherwise than his *father* is declared to have been — *Faith wrought with his works, and by works was faith made perfect*.

I close all with that noble confession made by Bishop *Bull* of his faith in this article of *justification*, and ratified by him just before his death, when he experienced the comfort of having adhered to it through life, steering his course thereby, amidst all the antinomian errors of those fanatic times in which he wrote, to the haven of everlasting rest.

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“I most firmly believe (says this excellent
 “prelate) that as I yield a stedfast assent to
 “the gospel of Christ, and as I work out
 “true repentance by that faith, shaking off,
 “by the grace of God, the yoke of every
 “deadly sin, and devoting myself in earnest
 “to the observation of his evangelical law, I
 “shall obtain, by the sovereign mercy of God
 “the Father, for the merits only of Jesus
 “Christ, his Son, and my Lord and Saviour,
 “who offered himself up unto the Father a
 “truly expiatory sacrifice for my sins, and for
 “the sins of the whole world, the full remis-
 “sion of all my past sins, be they never so
 “many and great. But then I have no other-
 “wise any *confidence* of my sins being forgiven
 “me, or of my being in a state of grace and
 “salvation, but as by a serious examination of
 “my conscience, made according to the rule
 “of the gospel, there shall be evidence of the
 “sincerity of my faith and repentance. And
 “I believe moreover, that while I bring forth
 “fruits worthy of faith and repentance, and
 “while I not only abstain from those crimes
 “which, according to the gospel, exclude a
 “man from heaven, but do diligently like-
 “wise exercise myself in good works, both
 “those of piety towards God, and those of
 “charity

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“charity towards my neighbour, so long I
“may preserve the grace that is given me of
“remission and justification: and that if I die
“in this state, I am in the way of obtaining
“by it the mercy of God, and eternal life
“and salvation, for the sake of Jesus Christ,
“I believe yet that I may fall away; and af-
“ter having received the Holy Ghost, as our
“church speaketh, depart from grace: and
“that therefore I ought to *work out my sal-*
“*vation with fear and trembling.* I believe
“also that in the gospel there is pardon pro-
“mised to all that fall, let it be never so of-
“ten, so that they do before their death re-
“new their repentance, and do again their
“*first works*; but then there is not any where
“promised to them either space of life, or
“grace that they may repent. I believe that
“there is given to some persons a certain ex-
“*traordinary* grace, according to the good
“pleasure of God; but I account it the great-
“est madness for any one therefore to presume
“upon such a grace, or to challenge ought
“for himself beyond the promises of God,
“which are made in the gospel. And lastly,
“it is my firm belief, that throughout the
“whole course of my salvation, from the very
“first setting out to the end thereof, the grace

28 *Works wrought through Faith, &c.*

“and assistance of God’s spirit is absolutely
“necessary: and that I never have done and
“never can do any spiritual good without
“Christ, is my full and certain persuasion.
“This is the way of salvation which by God’s
“grace I have entered into, or at least have
“desired to enter into, which I have there-
“fore chosen, because it is clearly set forth to
“me in the holy scriptures, and is a trodden
“and a safe way, which all catholic Christians
“for *fifteen hundred years* at least from our
“Saviour’s birth, have trodden before me.”

God Almighty enable us all to walk in the
same way to the same end; and for this pur-
pose let us beseech him in those excellent
words of our church, to “give unto us the in-
“crease of *faith, hope, and charity*; and that
“we may obtain that which he doth *promise*;
“make us to love that which he doth *command*;
“thro’ Jesus Christ our Lord. *Amen.*”

1. *Apolog. pro Harmon.* P. 12. *Nelson’s Life of Bishop Bull,*
P. 463. 2 Collect for the 14th Sunday after *Trinity.*

F I N I S.

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